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MOVE OVER, ENGLAND

England as a great power is dead. She did not die because the flower of her manhood was wasted by two major wars in one generation. That hurt, but did not kill. A great nation survives war and pestilence that decimate the population, when the remnant retains the elan that made the nation great.

England did not die because Franklin D. Roosevelt forced Churchill to start the liquidation of the British Empire as the price of American aid in World War II. That was a shattering blow to western civilization. It promoted the rule of barbarism in a new world order which features American leaders playing the toady to, Kremlin leaders the manipulators of, aggregations of backward peoples called emerging nations; but it did not kill England.

England was killed by an idea: the idea that the weak, indolent, and profligate must be supported by the strong, industrious, and frugal—to the degree that tax consumers will have a living standard comparable to that of taxpayers; the idea that government exists for the purpose of plundering those who work to give the product of their labor to those who do not work.

The economic and social cannibalism produced by this communist-socialist idea will destroy any society which adopts it and clings to it as a basic principle — *any* society. Remember the experience of the Pilgrims.

On September 6, 1620, the *Mayflower* sailed from Plymouth, England, with 100 passengers and crew, bound for the "northern part of Virginia." She made a landfall off Cape Cod in November. After some exploration along the coast, the Pilgrims decided to land at what is now Plymouth Harbor. They were authorized to settle lands belonging to the Virginia Company, and Plymouth was outside the bounds of that Company. Circumstances had forced them to choose a place where they had no official charter of government. Before going ashore, therefore, they drew up their own charter, the Mayflower

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Compact, by which they agreed to be governed by the will of the majority until more permanent provision could be made. With their "democracy" formed, they landed—the day after Christmas, 1620, on Plymouth Rock.

Here (in the words of Nathaniel Morton, secretary for the Plymouth Colony) is how the situation looked:

"They had no friends to welcome them, no inns to entertain or refresh them, no houses, or much less towns, to repair unto to seek for succour . . . .

"Besides, what could they see but a hideous and desolate wilderness full of wilde beasts, and wilde men? . . .

"If they looked behind them, there was a mighty ocean which they had passed, and was now as a main bar or gulph to separate them from all the civil parts of the world."

It seemed a bleak prospect to the scared, impoverished little band. Yet, they already possessed what was ultimately to become the utopian goal of the liberal-socialist rulers of the richest, most powerful nation in history: absolute economic equality.

The majority decided that all members of the colony would live and work for the first seven years as a communal group. There was to be no private ownership of land and no special rewards for efficiency, intelligence, frugality, hard work. Whatever anyone produced went into the common stock, from which everyone was fed and clothed alike, the lazy and incompetent sharing equally with the best producers.

During their first three years, the Pilgrims almost starved. Hunger was a permanent condition. Even during harvest time, rations were only slightly above starvation allotment.

The man whom they chose as their governor, William Bradford, tells what happened (in *History of the Plymouth Plantation*).

The Pilgrims' experience in this "common course and condition," as Bradford terms it, clearly proved "the vanity of that conceit of Plato and other ancients . . . that the taking away of property and bringing . . . [all] into a common-wealth would make them happy and flourishing as if they were wiser than God."

Absolute economic equality—enforced by the majority rule that each would contribute according to his ability, each would get according to his need—discouraged work and bred discontent. Although deeply religious, the people started stealing from each other. The younger men were bitter when they saw the products of their strength and labor being used for the support of other men and their families. Wise and learned men considered it an indignity to be ranked with the ignorant and harebrained.

Men with special abilities and energy thought it unjust that they should have no more food and clothing than the loafers, malingerers, and incompetents; "and for men's wives to be commanded to do service for other men, as dressing their meat, washing their clothes, etc., they deemed it a kind of slavery, neither could many husbands well brook it."

If the liberal-socialist ideal of enforced economic equality in a welfare state could possibly succeed in producing a happy, prosperous community, it would have succeeded in Plymouth Colony.

Never in the history of the world was there a better group of people. At the outset, they were devout Christians, industrious and law-abiding. They were skilled workmen, and they had in Governor Bradford a great leader and administrator. They had no dearth of land or natural resources, no accumulated problems from preceding generations. They were a homogenous people, with no minority problems, no jarring conflicts resulting from differences in racial, religious, or national backgrounds. Moreover, circumstances forced them to stay in Plymouth Colony and make the best of it—there was no place else to go: on one side, "a mighty ocean"; on the other, "a hideous and desolate wilderness full of wilde beasts and wilde men."

Yet, these brave, able, and industrious people could not even grow enough food to feed themselves, while living as a communal group.

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When they abandoned the equality of socialism for the inequality of freedom, their economic problems vanished. Here, in the words of Governor Bradford, is how the Pilgrims won their war on poverty:

"At length after much debate of things, the Gov. (with the advise of the cheefest amongst them) gave way that they should set corne every man for his owne particuler, and in that regard trust to themselves . . . .

"This had very good success; for it made all hands very industrious, so as much more corne was planted than other waise would have bene by any means the Gov. or any other could use, and saved him a great deall of trouble, and gave farr better content.

"The women now wente willingly into the field, and tooke their litle-ons with them to set corne, which before would aledg weakness, and inabilitie; whom to have compelled would have bene thought great tiranie and oppression.

"By this time harvest was come, and instead of famine, now God gave them plentie, and the face of things was changed, to the rejoysing of the harts of many, for which they blessed God. And the effect of their particuler [private] planting was well seene, for all had, one way and other, pretty well to bring the year aboute, and some of the abler sorte and more industrious had to spare, and sell to others, so as any generall wante or famine hath not been amongst them since to this day."

One part of what Governor Bradford said of the little Plymouth Colony in the 1620's remains accurate for the great American nation in the 1960's—"generall wante or famine hath not been amongest . . . [us] since to this day."

But it is coming. Lyndon B. Johnson and his kind will see to that, if he and his kind are permitted to stay in office. Johnson is impervious to the lessons of history, past and present. Witness his State of the Union speech, January 17, 1968:

"Americans are prosperous as men have never been in recorded history. Yet . . . . we ask now . . . how shall we use our abundance? Not, is there abundance enough for all, but how can all share in our abundance?"

The President's solution to the problem of redistributing the abundance Americans have produced is to confiscate more from those who produce, to finance billion-dollar aid programs for every conceivable kind of activity. Simultaneously he wants an additional surtax on taxpayers to minimize government deficits, because the deficits are causing inflation that threatens "tragedy for every American family."

President Johnson said:

"This year, we must get to . . . the hard-core unemployed . . . . Employment officials estimate that 500,000 of these persons are now unemployed in our major cities. Our objective is to place these 500,000 in private industry jobs . . . .

"To do this, we propose a $2.1 billion manpower program in the coming fiscal year — a 25 percent increase over the current year. Most of the increase will be used to start a new partnership between government and private industry to train and hire the hard-core unemployed."

How is the government's "manpower-program" money spent? One economic problem in the Rio Grande Valley of Texas is a shortage of labor for the harvest of fruit and vegetable crops. Yet, in 1967, the government granted tax money (an estimated $1 million) to Ling-Temco-Vought Inc. of Dallas (which works largely on government contracts) to hire 750 farm workers in the Rio Grande Valley, relocate them and their families 600 miles away in the Dallas-Ft. Worth area, and train them as factory workers.

If our hard-core unemployment problem is in the cities, why move into the cities 750 agricultural workers who could be gainfully employed on farms? Who will find and train workers to harvest crops in the Rio Grande Valley, while the experienced harvest hands are being trained at taxpayers' expense to do another kind of work?

Those questions were ignored—obscured, perhaps, when Negroes in the Dallas-Ft. Worth area complained that LTV was discriminating against Negroes by bringing Mexicans in from far away for job training and employment that local Negroes might want.

LTV officials said they were aware of and "sympathetic" to the Negroes' problems — and

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suggested that there might be enough government contracts and consequent LTV expansion to take care of everyone. In any event, LTV officials said, they had decided "to cooperate with the federal government."

The federal government, as it turned out, was not concerned about the problem of harvesting critical foodstuffs in the country or finding jobs for hard-core unemployed in the cities. In moving farm workers and their families 600 miles to Dallas, the government—according to a spokesman for the Department of Housing and Urban Development—was conducting an experiment "to determine whether it is practical to move a large number of workers from one area to another."(1)

In 1967, California tomato growers lost about $50 million, primarily because they could not get enough workers to harvest their highly perishable crop before it rotted. Tomato pickers in California can make at least $2.00 an hour. Those who really work can make $4.00 an hour. Yet, throughout the length and breadth of California, many thousands of able-bodied adults are on welfare rolls. Why pick tomatoes?

From Texas to California, growers of fruit, vegetables, and grapes could get harvest workers from Mexico—braceros, eager to cross the border and put in a good day's work for a good day's wages until the harvest is done, and then go home. But the federal government, following the orders of union bosses, will not let the braceros in. Meanwhile, communists, union agitators like Walter Reuther from Detroit, and pro-communist inciters of race hatred and violence like Martin Luther King, journey to the great food-producing valleys to "organize" the workers and keep them from working. The trouble-makers are supported by federal labor laws. With "poverty war" tax money from Sargent Shriver's Office of Economic Opportunity, they train some farm workers and an assorted rabble of idle reliefers from the cities to picket and demonstrate against the growers.

Government activities aggravate the manpower problem. If Johnson gets his 25% increase in funds, the problem will be at least 25% worse in 1968 than in 1967.

In precisely this way, the bureaucratic controls and crushing taxation imposed by the socialist government of England strangled that once-mighty nation until it has become a fifth-rate power.

When Johnson's great-societyism pulls America down, the crash will be apocalyptic.

Our sin will be compounded if we let it happen here, because we have a Constitution to protect us. England is a "democracy"; hence, a majority of her legislature, elected by a majority of her voters, could "legally" do what they have done to England. America is a Republic, with a Constitution which clearly prohibits Johnson's destructive programs. We are permitting our elected rulers not only to use our money to ruin our nation, but to do it in direct violation of our organic law.

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FOOTNOTE

(1) "Negro Raps Use Of Valley Labor," *The Dallas Morning News*, Aug. 12, 1967, p. A7

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